

W. Gaydon

# THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION." — Ps. li. 18.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND, (PA.)

VOL. I.]

WEDNESDAY, MARCH 31, 1819.

[No. 38.

## CAUSE OF THE JEWS.

From the Boston Recorder.

Extract of a letter from the Rev. Grant Powers, to Miss Hannah Adams, Corresponding Secretary to the Female Society of Boston and its vicinity, for promoting Christianity among the Jews.

Haverhill, (N. H.) Feb. 4, 1819.

Madam—The inclosed thirty-two dollars and sixty-seven cents I transmit to you, that through your agency it may be appropriated to the religious instruction of the Hebrews.

And since I have the honour to address you by the request of a few friends to Zion, who have contributed this small sum, I shall exercise the freedom of mentioning how we came to contribute this, and why we have directed its application to the Jews.

For several years we have been in the practice of uniting with Christians in the monthly concert of prayer. For the space of two years we assembled in goodly numbers, and united in our petitions at the throne of grace, for the conversion of the world to the doctrines, experience, and practice of the religion of Jesus. For this end, we entreated the Lord to cause Bibles to be multiplied; that He would raise up and qualify men of apostolic faithfulness, love, and zeal, who should go forth and preach the gospel to every creature. This we did, because we believed that miracles were not to be relied upon for the accomplishment of this stupendous event. But in effect, we were complete Antinomians; believed but did not practice agreeably to our faith. At length it occurred to us, that if our prayers were not wholly unmeaning, or a mockery, so long as we remained inactive ourselves, we besought the Lord to move the hearts and hands of other men to this great work, but prayed to have ourselves excused.—Exodus iv. 13. *O my Lord, send I pray thee, by the hand of him whom thou wilt send.* And as our sister churches in the vicinity were apparently performing the same rites, it could be viewed in no other light than that once every month we assembled to entreat the King in Zion to dispose our sister churches to come up to the help of the Lord against the mighty, whilst they were assembled at the same time imploring at the mercy seat that we might do the Lord's work. At length the inconsistency of our conduct rose to our view. We felt in some measures the importance of verifying to the world, at least, the sincerity of our petitions for the conversion of the heathen. And although we felt ourselves already bound to aid several other moral establishments, yet we would upon a monthly contribution for the instruction of those for whom we offered up our prayers to God. Our resolutions were shortly carried into effect, and at the close of every prayer-meeting a few families contributed their mites, and during the year 1818 this sum was received.

The reasons why we have directed this to be appropriated for the benefit of the Jews, are—

1. Because we feel that it is a debt justly due to the seed of Abraham. We have derived all our distinguished gospel privileges from that nation in the course of Divine Providence. Had not the apostles and their successors done for us what is now our duty to do for them, we and our children had remained to this day in the region and shadow of death.

2. The present degraded and forlorn condition of the descendants at once peculiar people, demands our immediate exertions for cancelling the debt. And when we consider how long the principal has been on interest, we shall not be led to infer that a small pecuniary consideration, with some feeble exertions and formal prayers, will be recognized as a full equivalent for what is due to them from us. No. The American Peter, and Paul, and James, and John, must kindle with an unextinguishable love and zeal for these dispersed children, and taking wages of other churches, they must go forth to supply their need, and to preach unto them the unsearchable riches of Christ.

3. It has appeared to us from the degree of knowledge we have had upon this subject, that the natural seed of Abraham do not command that interest in Christendom, and especially in America, which their importance demands. Their conversion and gathering together are to form such a prominent feature in the accomplishment of the prophecies, and are to be viewed as the precursors of the speedy approach of universal holiness, that we have been led to suppose that the enlightened friends of the Messiah might justly look upon a spirit for evangelizing the Jews as a sure token, of the Saviour's triumphant return to earth; and that the want of the Spirit would be a sure indication of his protracted absence.

4. We stand in great need of those Jews for missionaries to go unto the Gentiles. The cry is every where heard, *Come over and help us.* And notwithstanding some of our brethren have gone at the call, yet these do but show us the necessity for others to do likewise. And when we consider the time and expense which are necessary for our missionaries to qualify themselves for good and efficient service after they arrive at the place destined for their future labours; and at the same time reflect that there is scarcely a language under heaven, in extensive use, but what the Jews, in greater or less numbers, have acquired, as well as the habits and customs of all nations, we think we perceive that to evangelize the Jews is to provide missionaries for the whole Gentile world. And until this be done, we do not expect to see holiness inscribed upon the bells of the horses; nor to realize the blessedness to which the apostle refers in his Epistle to the Romans, xi. 12. *Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles,*

how much more their fulness? For these reasons, and several others which it is not necessary now to mention, we have felt it our duty to regard the Jews especially, in our charities at the monthly concert.

The effect of this monthly contribution upon the minds of those who contribute is salutary. And although some have been more inconstant in their attendance since this practice was adopted than before, yet numbers attend with promptitude, and are certain to make a free-will offering unto the Lord. Christians now feel that they perform a consistent part. The words of their lips, the service of their hands, and, we trust, the desires of their hearts, all unite to promote the great end in view, the glory of God in the redemption of the world. These meetings have ever been our happiest seasons. The believer is unusually solemnized and animated as he approaches the consecrated spot. Here he experiences greater abstractions from earth than in ordinary places of worship. The awful presence of God announces to him that he is upon holy ground; Divine justice discovers to him his remaining corruptions; and the magnitude of his petitions teaches him his entire dependance. But amidst the cloudy pillar, the thunderings of justice, the invitations and promises of God form the inverted bow of covenanted mercy, and the believer's heart kindles into devotion while at the altar of his glorious Lord. These are, indeed, heavenly places in Christ Jesus. Here Christians love, and forgetting the embarrassments of modes and forms their hearts meet and mingle in one grateful incense before the throne. We hope, Madam, to make further remittances from time to time, as our ability may be. We wish to express our gratitude for the exertions of your Society in behalf of the Jews. We hope that your example will stimulate millions of this nation to a consideration of the just demands of the Hebrews upon us; and that the result may be an augmented fund, an increased exertion, a greater engagedness in prayer, and a rich harvest of redeemed Jews out of all nations whithersoever they have been driven by the providential dealings of their offended Lord. In behalf of my brethren and sisters, I subscribe myself yours, to aid in the cause of the common Lord.

GRANT POWERS.

## BURMAN MISSION.

From the American Baptist Magazine:  
Extract of a letter from Mrs. Judson, to her friend in this country.

Rangoon, Feb. 10, 1818.

MY DEAR MRS. C.

It is four long years and a half since we took up our residence in this spiritually benighted land, and to this day do we continue to offer our thanks to God for having brought and continued us here. To this day can we testify

that God is good, that he is a faithful covenant-keeping God, who is worthy of the entire trust and confidence of all his creatures. Never, for a moment, has he left us to feel that our views of the practicability of missions, on our first setting out, were visionary; consequently, we have been preserved from those distressing, agonizing feelings resulting from regret and disappointment in a darling enterprise. On the contrary, we feel that missions to the heathen are practicable, and not only so, but the very blood of heathen souls will be required at the hand of those christians who do not make every possible exertion to send the gospel among them. This is all that is required of the christian world. To give success is another thing from using the means. God will not call us to an account for *not converting* the heathen. This, this is the work he reserves for himself. But he will call us to an account for *not using the means*, for this part of his work he has given his creatures to perform. Neither have we any reason to be discouraged because he has not given efficacy to the first communications of Divine Truth which we have made. It would be almost a miracle for these Birmans to throw away a system of religion which they have been accustomed to consider sacred from time immemorial, on the very first intimations of its being false, or on the first intelligence that there was another and a better. They must have time to examine, to read our sacred writings, and to see the effect our religion produces on its professors, before they will (humbly speaking) feel the least inclination to embrace the humbling doctrines of the gospel. They do not feel *themselves* in such a miserable, perishing condition as we view them, consequently they do not feel the necessity of laying hold on the hope set before them. We hope our friends and patrons will not be discouraged because no one of those poor Birmans who have heard the gospel has embraced it, but continue to strengthen and encourage us by their prayers and communications, and in time, we doubt not, they, with us, will reap if they faint not.

We are anxiously looking for the arrival of the Missionaries, who, we hope, have long since left America. God grant that they may prove true Missionaries of the Cross, prepared and willing to suffer whatever may await them here. We consider the circumstance of other Missionaries having their hearts turned toward the Birman empire, as an indication of the will of God to strengthen and establish this mission, and a prelude of his more merciful intentions to turn the Birmans from idolatry to serve the living God. I anticipate much happiness in once more enjoying the society of "sister spirits," in once more uniting with female friends in social prayer. And oh, may it not be long before our number will be increased by the addition of Birman sisters, chosen from the ranks of idolatry to enlist under the banner of the Prince of Peace. I have a meeting of females, consisting of between twenty and thirty. Sometimes I feel as if I could not leave them until they had embraced the Saviour of sinners. Some of them really listen with attention, and ask pertinent questions, but I dare not hope that any lasting impressions are made on their minds. None of them can read, consequently they retain but a short time what they hear.

I have desired some of them to learn to read, but they say they are too old, they cannot learn. Mr. Judson is absent, or he would write to Mrs. C. He left us six weeks ago for Chittagong, expecting to be absent three months. He was

very anxious to see the Christian Mugs there, and if possible bring one or two round with him to instruct others, as they speak the Birman language. But the awful intelligence we have received since Mr. Judson's departure, respecting the instructor of these Mugs, forbids us to hope much from their piety. Their instructor has proved a murderer, and must (if not already) be executed. The object of his wrath was the Missionary De Brun, whose name you no doubt have seen in the circular letters or periodical accounts. We are extremely anxious to have some account from Mr. Judson. You will readily imagine my situation is very lonely in his absence. Nothing but a sense of duty could have induced me to consent to his departure. Mr. Hugh is very kind, affords me every assistance in his power, and will, I think, prove a good Missionary. I rejoice, my dear sister, in *your* domestic happiness, and pray your little children may be spared and made blessings to you. Pray much for me, my dear Mrs. C. Oh pray that I may have much personal religion, live near to God, and be faithful unto death. I have many trials of a spiritual nature. Oh, could you see my heart, my little devotedness to that Redeemer who has given his life for sinners, you would feel that I was very unworthy of the high privilege of living among the heathen.

I send you a Birman catechism. It is the first thing I ever wrote in the Birman language. I designed it only for the children in our enclosures, but it has since been printed and put in circulation. I do not expect you will be able to read it, but it may be a curiosity if you have never seen the Birman manner of writing. I have since written a translation of the book of Jonah, and part of Daniel, not because I consider these books of any more importance than other parts of the scripture, but because they were easier to translate. My paper is filled, therefore I must conclude with respectful compliments to Mrs. C.

Affectionately yours,  
NANCY JUDSON.

#### METHODIST MISSION IN CEYLON.

Extract of a letter from B. Clough, dated Colombo, Dec. 15, 1847.

God is beginning to work in a very blessed manner in the different Schools we have established in this place. Had I time, I could interest you much by giving you a number of pleasing circumstances which we daily witness in our schools. At our principal school in Colpetty, from twenty to thirty of the boys have given the most satisfactory evidences of a work of grace on their souls. They are formed into a class, and the master is the leader. We have at this place several young men, who we have committed to the religious instruction of young Cornelius, who himself enjoys the life and soul of piety. We design, at a proper time, to make these young men school-masters. Cornelius has lately been very sick, though now much better. The other Sunday it was my turn to preach at Colpetty, and when I got thither I found him confined to his bed. After a little conversation, I asked him how he managed his family of youths now, when confined to bed, and referred particularly to family prayers. He said, "There are about seven or eight of the eldest school-boys who are pious; they come every morning, an hour before school time, and in turns they give out a hymn and sing, read a chapter, and then go to pray."

er." You may suppose how much I was affected to hear such things from the master boys.— I then went into the school where I found about two hundred and fifty persons, including the scholars, and preached to them from Eph. v. 1. "Be ye followers of God as dear children." I introduced this passage, by making a supposition, that a heathen priest were to get into a pulpit, and address the people, and tell them to be followers, or *imitators* of their gods, what would be the consequence? Why the consequence would be, the people would be exhorted to practice every vice; for the gods that heathens worship are represented as having lived in the practice of every sin. The next morning, one of the boys brought me the substance of my sermon in Cingalese; he had recollect ed almost the whole of it, and after going home had committed it to paper, and came 3 miles in the burning sun to bring it to me. Some of the boys in this school walk twelve and fourteen miles every day.

Yesterday it was my turn to preach in the Mission-house to the schools, and upon observing the number of children rather larger, one of the masters came to inform me, that about thirty boys had come from a school about seven miles distant, and they had come to church through the burning sun. I seldom felt more happy than while preaching to our Cingalese congregation yesterday in the mission house; besides men and women, I suppose there were three hundred children, add many of them, tho' quite distinct from the Colpetty school, have begun to meet in class. Those of the masters, whose souls are alive to God, we place over the children in the capacity of class-leaders.

I had a very interesting missionary journey last week. On Saturday the 13th instant, I went to a village in the jungle called —; it is about twenty miles from Colombo. This whole country is awfully devoted to the worship of devils, and this village especially, which contains two thousand inhabitants. I expected before I went, that I should not meet with the most pleasant treatment, knowing as I did the character of the people. The works of the devil make his servants very obvious in all countries, but when people are publicly, and by profession, devoted to the devil, it generally gives them an appearance of savage ferocity. However, I determined to make the attempt; and in a cross journey, which I was making about four days before, I called upon the native head man of that country, who lived about six miles from the village, and told him of my intention to go to the place which was under his command, and attempt to establish a Christian school for the instruction of their children; the head-man smiled when he heard what I had to say, and with a degree of astonishment, that we should think of looking upon such a barbarous people, exclaimed, "O Sir! that people are no better than, (or are living like,) beasts!" Well, said I, my friend, if their state be bad, there is the greater need that we should go to them; and I appointed a day, and begged he would accompany, to which he very cheerfully consented. On the day appointed, I set out with brother Fox, being then at his station at Caltura, and when we got thither, we found the head-man had sent to apprise them of our coming, and the natives had constructed a most beautiful little shed, which we found a most welcome retreat after having travelled 10 miles under a vertical sun. A number of the inhabitants had assembled, and all the inferior headmen of the place. I soon found some bad com-

to argue the matter with us; however, after about an hour's conversation, which had been carried on by both sides, I began, and told them plainly and pointedly of their situation, and of our wishes respecting them; upon which they seemed much pleased and satisfied, and the inferior head-men gave me all their names, and said, they would rejoice to have such a school; and though they had kept back their children, so that we did not see one, except by accident, they promised to build a school, and would send one hundred children to be taught. They assured me, they would forward the list of names in the course of the week, thus I left them.—Brother Fox went to his station about ten miles and I then made the best of my way home, having to travel about twenty miles that afternoon. Happily for that place, should they build the school, we have a proper man to place over it. You will recollect when brother Harvard and I were at Galle, about two years ago, on account of our health, a clever young priest cast off his robe, and became a Christian, which robe we sent home. This same young man has since been living under the instructions of our brethren at Galle and Matura, until within the last five months, part of which time he has been with us in Colombo. This young priest has got on well, both in his knowledge of English and in the knowledge of Christianity; and is now all anxiety to be engaged in the cause of Christ. We have therefore concluded upon sending him to this strong hold of the devil; and in the course of a day or two, we shall send him off in the name of our common Lord, and with our earnest prayers, that God may be with him.

[Lond. Methodist Mag.

#### EXTENSION OF GOSPEL LIGHT.

From the Religious Remembrancer.

*Extracts of letters from a gentleman in London, to his Correspondent in Philadelphia, dated December 1818.*

I have the pleasure of mentioning that a Protestant Bible Society has been established in Paris, and considerable interest appears to be felt in the object by the leading Protestant families there. May a divine blessing rest on this important measure, in a country where it appears to be so needed.

Accounts are lately received of the formation of a Bible Society at Archangel in Russia, under favorable auspices: In Odessa, in the Southern extremity of that vast empire, a very lively interest is taken in the object by the young people, and pecuniary means are greatly increasing. To Astrachan, another most important post, Dr. Henderson is now destined, as agent of the Society, that Persia may, thro' that channel, be abundantly supplied with the Bread of Life, and the surrounding countries, enveloped in the darkness of Mahometanism, be enlightened by the Sacred Scriptures.

*Extract of a letter from a gentleman in France, to his Correspondent in Philadelphia, dated December 1818.*

Some of the institutions in Paris of a late date, are such as I know will give you great pleasure, and therefore I will mention them. A Church been opened here in a building called the Oratorio, where a service is held every Sunday for the Americans. Young Mr. Bruer who came out with Doctor Mason, and who was my travelling companion in descending the Rhine, has come over from England to take this

charge. This I consider very noble in him, more especially, as he was very anxious to go home, after more than two years absence, and would have sailed in two or 3 days from Liverpool, where he had engaged his passage, had he not received a letter from Paris, stating that they were very much at a loss for a clergyman, and begging him to come over.

The other that I will mention is a *Tract Society*, to which your son has promised to become a member, whenever called upon. They have already distributed some Tracts translated from the English, and Mr. Bruer tells me that they are about to print "The Shepherd of Salisbury Plain," and some other of H. Moore's productions.

#### NARRATIVE.

Among the numerous places in New England which, for some time past, have been favored with more than usual impressions of religion, the town of Dunstable, Mass. is remarkable for the tender age of some of the converts, the large proportion which the heads of families bear to the other subjects, and for a clear and interesting relation of an individual triumph of faith over an obstinate and long continued habit of ungodliness. The following particulars we extract from a statement issued by the church in regular meeting. The town according to the last census contained 475 inhabitants; and in August 1817 the church comprised but ten male and about twenty-seven female communicants. The languishing state of the society suggested a weekly assembly for prayer that God would revive his work among them, and cause his power to be ever known. The favour with which their supplications were offered was a happy presage of the blessings which were to follow.

Little more than a month had elapsed before a marked attention to religious things began to be manifested, and several were brought to a profession of faith in Christ. From this time meetings were multiplied and well attended, the work became more extensive and numbered among its subjects children of eight years and persons of advanced age. Of fifty-eight persons who have been added to the church in this revival, thirty-two were heads of families, who in bowing to the sceptre of the Redeemer have, in most cases, brought children with them to the enjoyment of the instruction and discipline of the church. But what is still more satisfactory, there are a number of instances of children having become the hopeful subjects of a work of grace, and having partaken at the same table with their parents the emblems of that bread which came down from heaven, of which if a man eat he shall hunger no more. Five have been admitted to communion between 11 and 14 years of age, and of about fifteen subjects who have not yet united with the church, but of whom favorable hopes are entertained, about one half were not twelve years old. This is in a great measure a new thing in the church and it is marvellous in our eyes. Perhaps however we ought rather to hail with delighted confidence the dawn of the millenial morn and exclaim with Peter, *this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, (saith God,) I will pour out of my Spirit upon all flesh: and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.*

That our readers may be enabled duly to appreciate the sobriety and the scriptural charac-

ter of these blessed movements among our New England brethren, we subjoin the narrative alluded to above. From it they will perceive that the energies of the recent converts are not all expended upon speculative notions and inward and unproductive feelings; but that their due place is assigned to the practical results of religious belief in the obvious doings of the outward man.—To turn to God is the same thing whether done in time of a revival, or in the ordinary state of the church. In the former case, it is true, important advantages are enjoyed—the tone of public sentiment is favorable—the services of the church are frequent and animating, and the example of numbers inquiring what they shall do to be saved, breaks in upon our former system of thought and destroys in a great degree that fear of singularity, or, as it should rather be called, that horror at innovation which to minds of a particular cast presents the chief obstacle to the discharge of some of the most important duties. But still the thing to be done is the same,—the old man with all its system of prayerless, unrighteous and intemperate habits, is to be put off, and the soul inclined by divine grace to look upon a covenant God as its portion and chief joy, is to be brought to surrender itself in all its operations to the guidance and restraint of his laws. With what reluctance this is submitted to by the proud heart, and what costly expedients it would sometimes be willing to resort to, in order to save its own honor, we have a striking instance in the following

#### NARRATIVE :

"I know not that I ever had any thing more than slight conviction of sin, till about five years ago. In time of mortal sickness my mind became seriously impressed with the importance of being prepared to meet my God. I saw that I was a sinner; and that without pardoning mercy, I must perish. With this view of my condition, I begged that God would have mercy on me. But still I was not reconciled to the doctrines of grace. I could not consent to the doctrine of total depravity. It was too humiliating to my proud heart. I knew that I had sinned; but I was unwilling to admit that I was by nature a child of wrath. Such was the state of my mind that I was little disposed to converse on religious subjects. When under conviction, I was deeply impressed with the duty of family prayer. I knew that I ought to pray in my family; but this was to me a great trial. I often resolved to attend to the duty, and as often broke my resolution. So that this neglect seemed to be the great obstacle in the way of my obtaining peace. When I cried, what shall I do to be saved? the thought would return, *pray in your family*, I often wished there might be a revival of religion, so that I might perform this duty, and appear on the Lord's side. I thought I could part with one of my children by death, as a reason for commencing the worship of God in my family. Thus unhappily I lived for several years. I read the Bible more, and was more constant in attending public worship; but remained unshamed, and often felt dejected and ready to despair of mercy. After the late revival, there was for some time little alteration in my feelings. But at length I was more sensibly impressed with the necessity of attending to every known duty, in order to enjoy peace of mind. Still I had not a freedom of conversation with any; and few knew the state of my mind, until God was pleased to reveal himself as a merciful God in Christ Jesus. This was

at a Sabbath evening conference. I saw myself altogether depraved and wholly lost, so that nothing but the mercy of God in Christ could ever save me. I thought it a wonder of mercy that I had been spared. I felt reconciled to the gospel method of salvation: willing that God's counsel should stand, and that he should do all his pleasure. I thought I could pray in my family; and that evening I called them together, and, for the first time, presented them with myself before the throne of grace, and was enabled to pour out my heart before God. I have since attended this duty with delight, as a great privilege. After finding relief to my burdened mind, I was much affected with the sin of ingratitude. God appeared not only good, but infinitely good; and the love of Christ to be boundless. But what returns of love have I made! How has my life been spent in sin! How great is my guilt! O how I longed to sit, like Mary, at the feet of Jesus. I felt as though I must be there, and freely confess my former ingratitude. As I was borne down with a sense of this sin, these words of the Saviour come to my mind, *Son, be of good cheer; thy sins are forgiven thee.* My heart dissolved in thankfulness and joy, which I cannot describe. I soon after professed the religion of Christ. I have since had abundant experience of the mercy of God through Jesus my Redeemer. I discover more and more my whole dependence on sovereign grace for salvation. It is my earnest desire that to God all the glory shall be given, and that by his grace I may glorify him in soul and body, forever and ever."

#### RETRENCHMENT SOCIETY.

From the Boston Recorder.

We understand that the students of theology at Andover, penetrated with the cry for help from the desolations of Zion and from the wilderness, and anxious to aid the church in the work of educating a greater number of pious youth for the ministry, though generally unable to contribute money to this object, except by retrenching from ordinary expenses, yet influenced by the pious example of their instructors and benefactors, and others who begin to breathe the spirit of primitive christianity, and who cheerfully give up their luxuries to send the bread of life to the needy, have resorted to a system of retrenchments, which is perfectly simple, and have recently formed an association under the name of "The society for retrenchments, in the Theological Seminary, Andover, Auxiliary to the American education society," and have adopted a constitution of which the following is an abstract:

1. The object of this society is to aid in the education of one young man for the ministry.

2. The officers of this society shall be a president, secretary, and treasurer, who shall together constitute a standing committee to transact the general business of the society.

3. Any member of the seminary may be admitted to this society, who shall abstain from the use of sugar in tea and coffee, or, who shall annually pay into the treasury of this society \$1.50, which shall be saved by a retrenchment from other expenses.

The money thus raised by the small number who retain sugar, together with what the steward allows for those who refrain from it, will be sufficient to pay the annual board bills of a student in the first stage of his education, and is to be paid into the treasury of the American education society. Our readers cannot but be

gratified to see that this single step of christian economy, on the simple principle of retrenchment adopted by a society of less than one hundred members, gives one more minister to the church, one more preacher of the gospel to break the bread of Heaven to perishing multitudes. But let the spirit of primitive christianity become generally prevalent, let this principle be generally adopted by christians throughout the U. States, and they might easily carry forward in a course of preparation for the ministry, at least 6000 students.\* Or, in other words if one twentieth of the inhabitants of the U. States, would adopt the principle of retrenchment so far as to save from their annual expenses, in dress, board, furniture, &c. \$1.50 (the ordinary expense of the single article of sugar in tea and coffee) the annual income for the Lord's treasury arising from this source would be \$600,000. Amounting in ten years to \$6,000,000. And who would be the poorer? Who would lose their health or vigour, or find their happiness diminished by the trifling retrenchment of three cents a week, for an object of such magnitude. The example of a pious lady in retrenching one glass of wine a week, and devoting the avails to the missionary cause, it is believed was the origin of that system of American female cent societies, which like a gentle shower of seasonable and refreshing rain has shed blessings on every part of our country, and swelled the broad stream which makes glad the cities of our God, and carries life, health, and salvation to the dying pagan world. Let christians then inquire whether they can consistently with the laws of Christ's kingdom, under which they act, make any retrenchment from their ordinary expenses, to advance the interests and secure the perfection and glory of that kingdom. Let any individual who could expect the approbation of Christ on such an effort to do good, and who should be ready to adopt the principle, specify the articles in which retrenchments may be made, and fix on the objects to be supported, and then write "Holiness to the Lord" on whatever might thus be fairly saved for his service. Or, let any church or society designate "a committee of ways and means," whose duty it should be to ascertain whether that particular church or society is able on the principles of christian economy to bear its part in the education of pastors and missionaries for the destitute, and if so, to point out the best method of raising a sum sufficient to educate at least one young man for the ministry. Should no other adequate means be found, we run no hazard in saying that almost any church of one hundred members, by recourse to the principle of retrenchment, can accomplish the object without sacrificing a particle of their wealth, or diminishing aught from their other charities or from their own enjoyment.

Would not then every friend of Zion rejoice; would not angels in heaven rejoice—would not the King of Zion rejoice to see several thousand of the American churches educating each a preacher of the gospel—and thus preparing as many thousand heralds of salvation to bless the world?

\* The number estimated by Messrs. Hall and Newell as necessary for a tolerable supply to the heathen world, is 30,000; and the proportion which would properly fall to the American churches to furnish, is one fourth or 7,500. How delightful the thought that the support for even a greater number than this, might be afforded without inconvenience in two years! — *Ed. Museum.*

#### CHRISTIAN MUNIFICENCE.

Mrs. Harriet Lewis, who deceased in February last, in New-London, Con. bequeathed by her last will \$1000 to the first Ecclesiastical Society in New London;—\$500 to a cent society for the benefit of the deserving poor in that place;—\$2000 to the Asylum for Deaf and Dumb persons at Hartford;—\$2000 to the Domestic Missionary Society for Connecticut and vicinity;—\$2000 to the Education Society of Yale College; and 1200 to the Connecticut Missionary Society.

Moses Brown, Esq. of Newburyport has, by a donation of 25,000 dollars founded an additional Professorship in the Theological Seminary at Andover. The same gentleman has formerly given the sum of \$10,000 to that institution.

A correspondent of the Boston Recorder informs that the church under the pastoral charge of the Rev. Mr. Payson, have resolved to educate an indigent young man for the gospel ministry, and that two of the churches in Boston it is expected will do the same, one of them having already taken some steps to that effect.—We repeat the wish of the writer, "that every church of God throughout our land, and the world, (who have the ability,) would follow these blessed examples; and then would the glorious Gospel of our Lord and Saviour surely reach every part of the habitable earth.

The stereotype plates located by the American Bible Society at Lexington, under the management of the Kentucky Auxiliary Bible Society, were put in operation on the 26th of January. The importance of the event to the western country appears to be in some measure appreciated by the friends of religion in that city and its vicinity. In the course of the day the first sheet was presented to many of the citizens; and in the evening divine service was performed in the first Presbyterian church and an appropriate sermon delivered by the Rev. Dr. Blythe. The edition now in press is to consist of 2000 copies, and will be completed it is expected, in 60 days and ready for distribution in three months.

The Treasurer of the American Bible Society acknowledges the receipt of \$1869 94 cts. donations to that institution, during the month of February.

Congress have granted a township of land to the Connecticut Asylum for the education of Deaf and Dumb. It is to be located by the Secretary of the Treasury.

From the Chillicothe Recorder we learn that proposals are in circulation for a Religious Newspaper, entitled the Christian Messenger, to be published by Thomas T. Skillman, at Danville in the state of Kentucky.

The MUSEUM, is published, for the Editor, by Henry Frick, at the Office of the Miltonian, Milton.

Terms of Subscription, Two Dollars per annum, payable in advance.

\*\* All communications, (*free of postage*), to be directed to the Editor at Northumberland,